



Center for the Evangelical United Brethren Heritage

TELESCOPE-MESSENGER

United Theological Seminary, Dayton, Ohio

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EUB Missionary by Adoption

by
Ehrhardt Lang

Ernst Friedrich Lang, my father, was born in 1897 in the village of Benningen in southern Germany. The son of grape farmers, he was baptized as an infant in the local Lutheran Church, in which he was also later confirmed.

Ernst Lang was pursuing business studies when he experienced a profound Christian conversion. This occurred because of two influences. One was the Sunday school teaching of a devout farmer in his home church and the second was through the reading of the book *All of Grace* by the great London preacher C. H. Spurgeon—a book that had just been translated into German. A blind young man asked for this book to be read to him, and my father agreed to do it. As my father described it later it was one blind man helping another blind man to see. The book's message of God's grace had a transforming influence on my father's life.

Meanwhile my father took employment at the German state bank. Soon, however, he could no longer resist a call to preach. He enrolled in the Lutheran-related Liebenzell Bible School for preachers and missionaries located in the Black Forest region of Germany. The Liebenzell Missionary Society was a German pietistic expression of the great world missionary movement that had been spawned in Europe through the inspired spiritual vision of Count Zinzendorf and John and Charles Wesley. Liebenzell's methods were patterned largely after the China Inland Mission founded by Hudson Taylor, the famous missionary to China who had immersed himself into the Chinese culture in order to bring the Gospel to its people.

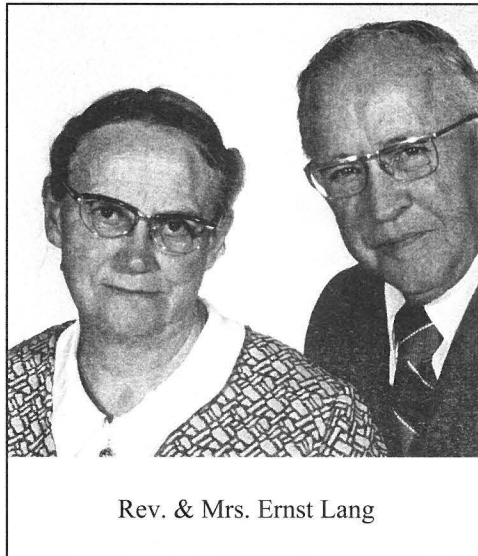
Following his training at Liebenzell, my father took an internship in Berlin at the church of a well-known pastor-evangelist of the city. Here he met

and became engaged to Dorothea Bartsch, the pastor's eldest daughter. When he proposed marriage to her and revealed that he saw his life being steered toward missionary service in Japan, she was reluctant to accept the proposal and asked for time to consider it further through prayer. After more than a week Dorothea sent Ernst a written response. It said: "I will bear my cross." When her sister learned that Dorothea had sent such a reply, she scolded her severely, saying: "How can you expect Ernst to be happy about such a reply?" But my father was delighted and saw it as an affirmation of his missionary calling.

In 1928 my father and two other Liebenzell missionaries left for Japan where he began an evangelistic and educational ministry in the harbor city of Yokohama. Two years later, Dorothea joined him, after having also completed her two years of study at the Liebenzell school. They were married at the site of their missionary service in Yokohama where they served for the next 40 years, including the years of World War II.

Their work grew in proportion to their years of ministry and they were blessed to establish three strong Christian congregations, all of which continue to this day under Japanese pastoral leadership.

When the destruction of World War II in Germany made financial support from Liebenzell impossible after 1945, my parent's missionary work and family survival was sustained for more than a year by the generosity of Christian GIs in the U.S. military occupation. Chaplains at the Army camps who became aware of our family's plight collected offerings and supplies for us from the soldiers in their barracks and urged them to write to their home churches for additional contributions for our needs. Many packages arrived making the opening of each



Rev. & Mrs. Ernst Lang

one like an experience of Christmas. There were also monetary donations that were critically needed during this time. It seemed as if miracles abounded to enable our survival.

During this time my father met Dr. Paul S. Mayer, a veteran Evangelical United Brethren missionary in Tokyo who had recently returned to Japan after having served there prior to World War II. He had returned to teach at the Tokyo Biblical Seminary where my father also taught. When my father learned from him about the EUB Church he became fascinated by the German roots of this American denomination. Dr. Mayer, in turn, was shocked to hear about the precarious financial situation in which our family lived and did its missionary work. This prompted him to propose an amazing idea of having our family and our work adopted by his denomination. After Dr. Mayer consulted with his mission board in the United States, this unprecedented plan was generously accepted, and we, as German missionaries from a Lutheran background became official missionaries and members of the Evangelical United Brethren Church. This made possible a significantly larger ministry for Christ in the critical post-war years.

The denominational support, together with continuing help from American GIs and Japanese Christians, enabled my father to launch the Yokohama Gospel and Medical Mission that ministered to thousands of war-injured and traumatized persons and families. Combining evangelistic ministry with the best available medical help, most of which was supplied by the U.S. military and several Christian Japanese doctors, the work grew to become one of the most widely-known and effective Christian ministries in the city. Christian literature, counseling, and Gospels of John were made available in the waiting room to every patient. Literally hundreds found faith in Christ at the same time that bodies were healed, mended, and cared for. From among these new Christians was born the largest Protestant church in Yokohama at that time—the “Church of the Fresh Flowing Water” [*Shimizugaoka Kyokai*].

Eventually the work included a seamen’s mission at the harbor, a nationwide radio ministry (featuring a daily devotional moment), a Christian literature outreach, regular prison evangelism, a Christian mausoleum, and two Christian kindergartens with more than 300 children in each. From this work have come scores of Christian households in Japan, many Japanese pastors, and several Japanese missionaries to other parts of the world.

When my father died at the age of almost 92 on August 13, 1989, at Arroyo Grande, California, he was survived by his wife of 59 years. My mother died in 1995, also at the age of 92. Each of their six children is now a U.S. citizen, and all but one graduated from EUB colleges. Two sons [Ernie and Ehrhardt] served as EUB/United Methodist clergymen until their retirement. My parents were blessed with 13 grandchildren. When Dr. Paul Mayer passed away after his retirement in America, he requested that his ashes be interred in the mausoleum of the “Church of the Fresh Flowing Water” in Yokohama, where they are today, held in honor by the Lang family and hundreds of Japanese Christians. The Lang family will be forever grateful to Dr. Mayer and the EUB Church for its adoption that enabled our family and our missionary work to continue in the critical post-World War II years.

About the Author

Ehrhardt Lang is a retired United Methodist clergyman living in California. He was a member of the initial Youth Mission to Youth team in 1956 (see *Telescope-Messenger*, Volume 15, #2, Summer 2005, p. 3). In 1957-58 he was one of the first four “YES men” (Youth Evangelism Service Program) an outgrowth of the Youth Mission to Youth effort. The following year his brother, Ernie, served as a “YESman.”

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Thirty-Eight Years at Bethesda (1962-2000)

by

Josua Buchmüller

The Deaconess Program was developed most extensively in Europe. The Evangelical Church's Deaconess Society in Europe began in 1886. Hundreds of young women joined the movement. All of them were nurses or pastor's assistants. They wore distinctive garb and were cared for by the church during their lives. The mother house in Wuppertal-Elberfeld owned and operated a large hospital and established branch societies as well as hospitals and homes in Germany, Switzerland, and France. Deaconesses operated hospitals and homes in Germany, Switzerland, and France. In 1938 there were 647 deaconesses in Germany and 159 in Switzerland (Behney & Eller, History of the EUB Church, p. 351.) One of these homes/hospitals was in Basel, Switzerland. From 1973 to 2000 Rev. Josua Buchmüller was the director of this large organization.

Shortly before I retired as Director of the Diaconal Center of Bethesda (*Diakonat* Bethesda) almost ten years ago, I realized I had something in common with the man at the pool in Jerusalem whose story is told in John 5—the number of years! Whether the 38 years referred to the man's age or to the duration of his suffering, in any case my situation was quite different. I had been granted the privilege of good health and the blessing of being a member of a large care team that assisted people in times of sickness and old age. In contrast to New Testament Bethesda in Jerusalem persons seeking help at Bethesda in Basel did not have to lament: "I have no one to help me!"

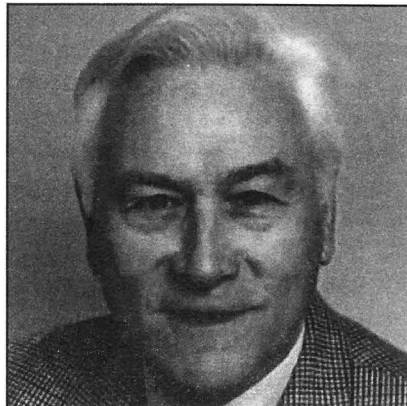
I served as chaplain from 1962 to 1973. After my election as director (CEO), I was responsible for the whole of the institution's activities, including the hospital in Basel, the nursing home near Zurich, and professional training programs in both locations. By 2000 there were about 600 people on the staff and 170 students. Together with the *Oberin* (the title "head nurse" would not cover the spiritual and social aspects of her duties) I was also responsible for the deaconess community. To this position I was both elected by Bethesda and assigned by the bishop as a member in full connection with the Annual Conference (EUB first and United Methodist since 1968).

My twin sister had become a deaconess during the years of my study at Reutlingen Theological Seminary (now the *Theologische Hochschule Reutlingen*). As a result I developed an interest in the origin and history of the deaconess movement and its role in not only my own denomination (*Evangelische Gemeinschaft*) but in the larger societal context as well. The result was a

seminary paper on Theodor Fliedner, founder of the first deaconess society in Germany in 1836.

During my post graduate year in the United States as a member of the EUB Youth Evangelism Service Team [known as "YESmen"] and as a student at Evangelical Theological Seminary in

Naperville, Illinois (1961-62) I was asked by Bethesda if I would be willing to become a chaplain after my return to Switzerland. I accepted the position and 11 years later when my predecessor retired, it seemed natural to assume his responsibilities. So Bethesda became my destiny. The governing body reelected me every four years thereafter and the bishop confirmed my assignment annually. Neither had I chosen this work nor did I ever feel free to bring it to an end until retirement beckoned.



Josua Buchmüller

The number of deaconesses declined from about 90 in 1973 to 54 by 2000. The change to a majority of employed people on the growing staff came about gradually. Together with the *Oberin* I endeavored to preserve and to strengthen the diaconal aspects of the institution and its activities. My main personal contribution to this aim was my share in proclaiming the Gospel in worship services and during devotional times. I kept to this even in times when my leadership task was extremely demanding. At times it was a difficult "double" function, but preaching and teaching also was a source of personal refreshment and the realities of management made the preaching practical.

Since my retirement in 2000 I continue to preach occasionally in the Bethesda congregation (which is also a "charge" within the conference system) when asked by the chaplain to fill in when she is absent.

Toward the end of my active service as director and in the decade of my retirement there have been many changes in the health care system and in professional training programs. The number of deaconesses has continued to decline, the great majority being retired because of age. National health care changes have resulted in changes to the legal form of the institution. In September 2009 a General Assembly decided to convert the Association into a Foundation as a new holding company with three separate non-profit corporations (hospital, nursing home, training programs).

The diaconal orientation has been carefully incorporated in the basic documents of the institution, but how it will be maintained in the future will depend on the persons in charge—as it did in the past. A new association with only the deaconesses as members has been established and given the financial means to provide for cost of living expenses, health care, etc. This has taken the burden of organizational responsibilities and financial risks from the shoulders of the deaconesses.

There had been a period when young women joined the deaconess community giving hope for renewal and for growth in the future. But social changes eventually resisted further developments in this direction. In my judgment the legal and organizational steps that have been taken are an appropriate response to the present national situation. By now all the diaconal institutions initiated by deaconesses of the Evangelical Association (EUB Church) and the Episcopal Methodist Church in Germany and Switzerland in the late 19th and early 20th centuries have experienced the same developments.

About the Author

Josua Buchmüller is a graduate of the Evangelical Church's seminary in Germany. In 1961-62 he was a youth evangelist in the YESman program in the U.S. He is retired and lives with his wife in Basel, Switzerland. Their daughter is a United Methodist pastor in Germany.

Our Protestant Heritage

by

Bishop John S. Stamm

This sermon was preached by Bishop Stamm as the closing message at the 111th annual session of the East Pennsylvania Conference of the Evangelical United Brethren Church in Allentown, Pennsylvania on Sunday, April 30, 1950. The sermon was transcribed by Donald R. Repsher, who said of the occasion: "Knowing this would be his [Bishop Stamm's] retirement sermon at the end of a long and blessed career, and having taken shorthand in high school, I took it down in shorthand and later transcribed it. At that time I was completing my junior year at Albright College in Reading, Pennsylvania. I was not proficient in shorthand, but Bishop Stamm spoke slowly and deliberately, which was a great help." Rev. Repsher graduated in the last class of the Evangelical School of Theology in Reading, Pennsylvania, and went on to a long and distinguished career as a pastor, primarily in the Presbyterian Church.

It is only the Spirit that will bring redemption, and so I am not disturbed that some of the things I will say will be emphasizing this.

It was about 10 or 15 years ago that a group of churchmen were sitting together in New York City, and in the midst of the discussion that great Christian statesman, John R. Mott, said: "We will not be able to pause much longer upon the discussion that favors our Protestant faith and heritage."

Those words are much more true than Mott could really appreciate. Everywhere throughout our world we are confronted with this challenge: Is there a spirit of redemption? Are we

only using words? Or do our words reflect reality.

In our Protestant circles we are becoming aware again of two great things: first, we must restudy and we must revise our Protestant concepts; and second we must remember that Protestantism is essentially the discovery, the release, of Spirit in religion. And today we are facing this challenge of Jesus: "It is the Spirit that giveth life. The words that I have spoken unto you, they are Spirit and they are life."

The Protestant Reformation has many elements of consciousness. Back of it lies the Renaissance. But it essentially [is] this: a reaffirmation of



Bishop John S. Stamm

Spirit in religion. Neither Martin Luther nor Zwingli were the first to say that. There were men long before that who have said this. There were those within the Roman Catholic group who never became reformers or Protestants to whom we can go today with joy and gladness to gather some of the insights they had.

The Protestant Reformation stands therefore in a **sequence** of great outbursts of spiritual thought and life and action. I must use this word guardedly. There was such an experience for humanity when a man long ago by the name of Abram heard the call of God and it meant: Go out from where you are at present into a new relationship with God, and into a new expression of the life and power of God in your own soul, behavior, family, and the world. So in Abram there was an outburst of Spirit in religion.

There was a more clearly defined expression of Spirit with Moses, when in the flaming bush he heard the call of God and set out as the deliverer of his people and to establish a new sense of the Spirit in religion.

The writings of Amos, Hosea, and others are all examples of this. Remember how they had to confront formal, low-time religion and how their faith and ministry and character gave a new outburst of spiritual life and power?

Of course, supremely there stands Jesus, who comes into a period of life where both the Gentile and Jewish religions had largely been defeated in spiritual content—when men were searching for something more than form.

Down through the centuries, until we come to Protestantism, there were other expressions. Our Protestant Reformation stands in that sequence. There were times when men felt the need of God so greatly and revolted against the imprisonment of Spirit, and gave God an opportunity to release His Spirit in the world. We are living in a period like that. Here we are in the world—we are hanging on temporarily lest anything we should let out would cause the toboggan-slide of our civilization to hasten. We are praying that there might be an outburst of Spirit and life redemptively in our world today. Protestantism is distinctly the genius and genesis of the religion of the Spirit.

Let us analyze it. In Protestantism we have, as the basic principals of our belief and conduct, these things.

First, our firm belief in the fact that man can approach God, that man needs no intermediary except Jesus Christ in order to come to God. Man can speak to God and man can hear God speak to him. We call it technically the “priesthood of the believer,” meaning that each of us may approach God personally.

We are apt to overlook the fact that not only do we have the **right** to go to God, but we have the **priestly responsibility** to minister to others. Protestantism does not mean a selfish appropriation of God. Even though we sin, through the operation of the Spirit of God we still can approach God, and God can approach us. Man has a capability to receive God without higher organized services, and without intermediaries. The thrust of the Reformation was against the thinking that you can buy religion.

Second, the open Bible. We believe every person has a right to have a Bible. We believe every family ought to have a Bible. We believe in the open Bible, in the best kind of Bible—the Bible that most fully reflects the original teaching. Therefore we are concerned about the most recent translations. Protestantism, believes in the Book—the Bible, not as a sacred thing to be stored away, but as a treasure to be available to all men everywhere.

Third, we believe not only that man has a right to approach God and to use the Bible, but that man has a right to his own insight. Therefore Protestantism, stands for freedom—intellectual freedom—the freedom of private judgment.

This right does not make invalid the responsibility of ascertaining the truth. Our judgment must always be based in truth. There are those who in the name of our heritage would say, “It is my right to teach anything.” But I say it must be founded in the truth.

Therefore, Protestantism believes in education. It is always dangerous to be ignorant in the field of religion. There is a reason why a man can go into business with a high school education, but he must go to college and to seminary—he must have a higher education—to go into the ministry.

We haven’t yet approximated the educational discipline that the Roman Catholics impose on their priests. It is tragic when Protestants refuse to study and refuse to learn. That is why we are concerned about public schools, colleges—Christian education. It is dangerous in Protestantism to be ignorant. We believe in the right of private judgment.

Fourth, [is] the right for public worship. There is no fixed form of worship. The Quaker has a perfect right to sit in silence and say, “I find God in silence.” Our Anglican friends have a perfect right to develop a most complete form of worship. Our own church has been very generous in ways of worshipping, though there is a unifying element that will maintain the thought and life of the church—but not absolute uniformity in everything.

Protestantism says you must worship. Worship implies first of all the awareness of God; the conformity of our will to the will of God; a sense of

overmastering assurance that in God we are His children.

We must move out in this. For the last 25 or 50 years every great crusade that has challenged humanity has been void of religious elements. We need to move out into these realms. It must be a worship that will make us so uncomfortable in our littleness, in our narrowness, in our selfishness, that will drive you out into a great moral and spiritual crusade. It will be an expensive crusade.

Fifth, we believe not only that man has a right to approach God, and to use the Bible, and a right to the freedom of private judgment, and public worship; we believe in the freedom of the State from the Church and the freedom of the Church from the State.

Protestantism does not believe that the Church does not influence the State, or that the State does not have responsibilities to the Church. Protestantism says that the Church has a ministry to perform in terms of the truth of God, and the disclosure of the principles of our religion to bring to bear on society the judgments of God. We can't say how this is to be done. But the Church stands free to speak the mind and the Spirit of Christ.

That is where today we are confronting a problem. People are trying to say you can preach the Gospel under a Communist regime. But the very structure of a totalitarian rule of the world today strikes against all that you preach, if you preach the Gospel.

Sixth, Protestantism is also concerned about creative personality. There is a difference between the Roman Catholic and Protestant churches at this point. There are a great many very fine people in the Roman Catholic Church, but there the primary emphasis is on the responsibility of the person to be faithful to the Church. Therefore it is trying to get the Church into a position to be in control.

Protestantism says that institutions are only agencies to which men and women are to be led into an experience where they become spiritually creative personalities. Man becomes a sharer of the creative order of the Spirit, and becomes himself spiritually creative. Through our ministry men and women become spiritually creative in the whole world. Our primary concern is not to fill our budgets or to have great churches. Some of our big churches are so occupied with a lot of things that they no longer produce good.

Protestantism will be divided whenever it loses the power to release spiritual and creative personalities. To save Protestantism you can't only fight for it; it will be saved whenever we will contribute to our world men and women who are spiritually creative.

Seventh, Protestantism never recognizes diversity as an end in itself. There are differences of ministries, but it is the same Spirit. In Protestantism we recognize diversity but we also emphasize the fact that in it there is a unity of Spirit.

Eighth, we believe not only that man has a right to approach God, and to use the Bible, and a right to the freedom of private judgment, and public worship, and the freedom of the Church from the State and the State from the Church, and the need for creative personalities and the Spirit of unity; we also believe that Protestantism is founded upon the centrality of Jesus Christ.

In Protestantism we have one Lord, and that is Jesus Christ himself. We believe that in every Protestant Church, in any denomination, when you brush aside everything else you have Christ. That is the genius of Protestantism. Unfortunately, Christ is held in imprisonment in some of these groups, and you have to brush aside some things. Continuing to stay alive is not the primary thing; the primary thing is a spirit of unity and loyalty to Christ, that Christ stands out supremely so that we can bring Christ into first place.

What does that mean? It means, first of all, that we must rediscover, restudy, reemphasize Jesus Christ and recommit ourselves to Him. We must once more remember that Protestantism is built around Jesus Christ. Second, we must find the largest number of cooperative fellowships among the churches. Third, we must once more ask ourselves: "Why are we diverse?" There is a reason for the Protestant Reformation. There is a reason for the Protestant Church today. If we can get that commitment into our Protestant churches we would not have so many of our young people troubled at this point when it comes to intermarriage with Roman Catholics. The reason for the Protestant Church is to release the Spirit in religion. Fourth, we need to remind ourselves of the tremendous responsibility that is ours today. There is about us today the overmastering command of Jesus Christ. Oh, I wonder how He must feel! He knows what He can do in this world, but He also knows that He cannot do it unless He gets agents in which to do it. Christ today must have bodies—we are standing under the command of Christ: "Go ye into all the world, and teach all nations. . ."

Day and night, here I am a minister of the Gospel chosen by Christ. I have not chosen Christ, He has chosen me. I shall stand where Christ ought to stand, and I am to say to this world that there is redemption in Jesus Christ. I am to experience the power of God until my neighbor finds out that there is power.

There is terrible pain in the world. I came home from Europe [after World War II] heartbroken. That people suffer in this world, that people die in our world who ought to live does not mean anything to us at all. I will never forget when in Berlin a nurse took me aside and said to me, "My sister just died of starvation." But over against all this are the resources of God which must be brought into use.

What am I here for? Why am I a Christian? Just to be saved from sin? It is a great thing to be saved from sin; but am I a Christian just to be saved from sin? Or are we to take our stand for Jesus and take the sin of the world to our heart and believe that the Spirit which is in the suffering of Christ may fill us in terms of world leadership?

The beginning of Protestantism stands for one thing: when Martin Luther was facing the challenge of God, the challenge of the Eternal Spirit was opposed and maligned. But Martin Luther said, "Here I stand. I can not go back. I stand firm."

Where do you stand, my Protestant pastor?
Where do you stand, my fellow Christian?
Here I stand.

About the Author

Bishop John S. Stamm was a revered bishop of the Evangelical and EUB denominations. He served as President of the National Council of Churches.

Graduation Pictures—Class of 1967

by

Harveta (Purintum) Rockwell

I recall fondly how Dr. Harriet Miller, Professor of Christian Education, modeled how she worked with men in preventing and eliminating potential discrimination—this time toward women on campus. "Use love, but be firm when working with men, she told us." As the only woman on the faculty she would periodically tell us that she had to have yet another discussion on the subject at Faculty Meeting reminding the male faculty members **again** that they must greet their classes not with "Good morning, gentlemen," but with "Good morning ladies and gentlemen." I can still see her shake her head slightly as she spoke—her nonverbal smile implied "Men can conquer the world, be President of the United States, but have to have me—a woman—remind them of the obvious: women look different than men!"

Every professor and administrator appeared to be working at changing this habit, but at least once a day one professor would slip up and greet us with "Good morning gentlemen" or "Good afternoon gentlemen." All the women (and increasingly our sympathetic "brothers") would clear our throats to which the poor professor, caught again, would respond with "Oh I'm so sorry ladies" and some would add "I'm working at it Harriet" and then would try again "Good morning ladies and gentlemen!" Everyone in the classroom would burst into laughter sometimes the professor joining in.

One day toward the end of our senior year, the entire senior class received this note from the administration which read something like: "Remember the

only appropriate attire for graduation photos is a suit and tie." Several of the women looked at each other and said simultaneously, "OK we will." Either Judy Olin or Sandy Tredinnick said "Come over to Roberts Hall at 7:00 this evening and I am sure we can find some suits and ties for all of us." [At that time Roberts Hall had apartments solely for married couples while Fout Hall housed both singles and married couples.] Some of us pulled back our hair and

we all tried to look very solemn. Maybe if we did we could look like men—we tried our best to look the part—but femininity can't be hidden.

After the attached photo was taken and developed, one of the women hung a copy of it on the bulletin board of the administration building. As I recall, within an hour after the

administration arrived another note was circulated to all seniors that read something like: Ladies we REALLY apologize for the notice regarding graduation pictures. You may choose to wear a suit or dress and forget the tie!" Judging from how awful we looked in the picture, we agreed that the administration got it right this time.

About the Author

Harveta (Purintum) Rockwell received an MRE degree and served churches in Pennsylvania and Iowa. Currently she is retired and lives with her husband in Minnesota.



Picture Caption: Back row left to right:
Ruth Stambach, Dot Haggerty, (Mrs.) Sandy Tredinnick
Front row left to right: Judy Olin, Jean Watts, Harveta Purintun

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CHANGE SERVICE REQUESTED

From the Editor

At the end of July Rev. Timothy Binkley, curator of the Center for the EUB Heritage, left the Center for a position as curator at the library of Southern Methodist University in Dallas, Texas. During his years as curator of the EUB Center Tim did an outstanding job. He organized and annotated most of the collection, he did the research and prepared many outstanding exhibits based on the EUB heritage, he edited a book of Bishop Milton Wright's editorials, and he responded in a timely and effective way to the many requests that came into the Center. Although his loss is a severe one to the EUB Center, we wish Tim and his wife Michelle the best in their new position. Efforts are underway to find a replacement for Tim.

A problem in transmitting the last edition of the *Telescope-Messenger* from my computer to the printer led to the omission of the bar on the first page containing the volume, number, and date of that issue. It was Volume 19, Number 2, for Summer, 2009. I hope we can avoid such glitches in the future, and I hope it did not cause any inconvenience to you.

I have enough articles on hand for another issue or perhaps two of the *Telescope-Messenger*. But I need to make my periodic plea for articles. If you have stories of people, events, or experiences in the life of the EUB Church, please put them down on paper and send them to me. Do not worry about style, spelling, or grammar. Send articles to the editor at 1356 Hidden Creek Dr., Miamisburg, OH 45342-6746, and not to the Seminary.

Robert L. Frey